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CHURCH SCHOOL Teacher

THE CHURCH SCHOOL TEACHER

VOLUME XVII No. 1

JANUARY 1948

J. VINCENT NORDGREN

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The Church School Teacher

VOL. XVII JANUARY 1948 No. 1

Say a Good Word

By PEARL ROSSER*

CHURCH people are anxious to have the very best kind of community in which children and youth may grow up to fullness of life and achievement. Oftentimes this leads us to protest those things which are bad. We have been known, too, to work hard for reform of certain glaring infringements of decency and morals. But there is frequently one thing we neglect. We forget to say a good word.

There are so many things that happen in the course of an ordinary day's events that are really good. We take them for granted. Our schools are doing a magnificent job in the face of many handicaps. Our community agencies plod on day after day doing the things for which they were organized. Their work today is as dramatic as the story of the Good Samaritan. Newspapers in spite of many shortcomings help Americans to be the best informed people in the world. Motion pictures have at least some few productions that literally bring "the world to our doorsteps" and enrich our lives to that extent. Books and magazines brought to our homes by the postman, or made available on our newsstands, make life more interesting for millions of us. Radio, and now television, has the magic quality of bringing great persons and events right into the living room of our homes. Let us continue to take them as a matter of course, but let us also say a good word.

I especially want to urge you to say a good word for radio. There is much that can be said in criticism. Some folks are bored to death with long-winded or singing com-

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mercial announcements. Some say that the humor is trite and on a low cultural level. Some say that the daytime serial produces emotional indulgences and neuroses. And much of this is true, but there is truly another side to the whole picture. Where in the world, outside of America, can an ordinary family have brought into their homes the wonderful music and drama of the Metropolitan Opera? or the great symphonies? or top artists from stage and screen? Where else in the whole world can ordinary folks receive several times a day the very latest in news of happenings from all parts of the globe? There is much that is good in radio, so let us find the way to express our appreciation.

Here is a way you can do it. Participate in the nation-wide poll of radio programs that high light family life so that we can say to those programs that are doing a good job—"well done!" The Protestant churches plan to award a citation to the programs which receive the highest number of votes from you and your neighbors.

This poll is being conducted during the first three months of 1948 so that citations can be made during National Family Week, May 2–9.

Ten criteria have been described by the Committee on Family Life by which radio programs may be measured to determine whether or not they are good programs. These ten points are listed on the ballot given below. You are asked to list in the order of your preference three programs which you believe meet at least seven out of these ten standards.

The programs which won these citations for 1947 were "One Man's Family," "Fibber McGee and Molly," "The Aldrich Family," "Ma Perkins," "Pepper Young's Family," "Mayor of the Town," "The Adventures of Ozzie and Harriet," "A Date with Judy," "Life Can Be Beautiful," and "The Greatest Story Ever Told."

In our effort to praise that which is good we suggest by comparison those things of which we disapprove. This citation will be valid and worth while only if you along with thousands of our church people send in your vote.

Are there some family radio programs for which you will say a good word? Then fill out this ballot and mail at once to one of the three addresses. Tell your friends about it and urge them to vote, too.

The Production and Use of Projected Pictures

At the last meeting of the Lutheran Inter-Synodical Committee on Parish education and for local congregations. to prepare suggestions on the production and use of projected pictures, these suggestions to serve as guidance material for church boards of parish education and for local congregations. The committee, consisting of Arthur H. Getz (United Lutheran Church), J. Vincent Nordgren (Augustana Lutheran Synod), and Raymond A. Vogeley (American Lutheran Church), presents the following:

SO MUCH inferior material has been produced for use in churches and church schools, both in respect to technical quality and content, that Lutheran boards of parish education and even local congregations should be careful not to perpetuate this practice. Before undertaking production of motion pictures or film slides a standard should be adopted, which will be adhered to assiduously. Your committee suggests the following:

Standard for Production Church Films and Slides

They shall possess:

1. Specific religious value, contributing to:
   a. Christian knowledge
   b. Christian attitudes
   c. Christian habits and skills
2. Vitality, e.g.:
   a. Be true to life (not necessarily based on actual occurrences, but must ring true to life)
   b. Be interesting
   c. Meet needs of people
   d. Be compelling (lead to decisions and actions)
3. Accuracy, e.g.:
   a. Of facts (pictures and related materials)
   b. Of development and movement (logical and understandable order)
   c. Of emphasis (sufficient, but not too much)
   d. Avoid confusing ideas
   e. Be in harmony with Christian life, work, and teachings
4. Good Quality, e.g.:
   a. Photography
   b. Sound
   c. Titles (clear, concise, sufficient)
   d. Harmony in structure of film, sound, and all accompanying materials
5. Adequate supporting materials, e.g.:
   a. Promotional
   b. Interpretative: talks, etc.
   c. Follow-up: guides for activities and projects, etc.

Since so many factors enter into the production of films and film

slides (purpose, funds available, technical skill available, etc.), and since there are so many subjects that might well be treated, it will be well for boards of parish education and other groups responsible for production to give careful consideration to the following:

General Suggestions for the Production of Films and Film Slides

1. Groups charged with the production of visual aids should carefully distinguish between motion pictures and film strips or film slides. Each can make a contribution, and each has advantages over the other in certain educational situations.

2. Audiences are so accustomed to sound films that silent films are likely to make an unfavorable first impression. However, for certain teaching situations, particularly when used by a skillful teacher, silent films are not only satisfactory but they actually have advantages over sound films.

3. For our purpose motion picture films and film slides or film strips can probably be grouped under four classifications:

a. Films of general Christian interest, covering such topics as equipment for Christian education, group procedures, evangelism, missions, and certain Biblical films.
   (1) Such films might well be produced in co-operation with other Protestant groups through some such agency as the Protestant Film Commission.
   (2) Lutherans should co-operate in making their desires known to such production agencies as the Protestant Film Commission, and they should bear their full share of responsibility for standards, scenarios, contents, costs, etc.

b. Films of general Lutheran interest:
   (1) Historical films (life of Luther, story of the Reformation, life and expansion of the Lutheran Church, etc).
   (2) Liturgical films (use of the Common Service and other worship forms, significance and effective use of symbols, etc.).
   (3) Practical films (church school equipment, church school standards, church school organization and procedures, missions of our own church, leadership improvement techniques, etc.).
   (4) Lutherans should continuously explore the possibility of co-operative efforts in this field, and costs should be divided in an equitable manner among all co-operating groups.

(5) The best technical skill available should be employed for the production of such films and film slides or film strips.

c. Films of specific synodical interest (anniversaries, local program of inner missions, films depicting the work of boards and agencies, etc.). Even such films might be produced co-operatively, some sequences being used by all groups and some sequences being interspersed by each group to help the film interpret local situations and needs.

d. Films of local (congregational) interest.

(1) 8 mm. and 35 mm. motion pictures should be avoided.

(2) 16 mm. motion pictures are most desirable for church school purposes.

So many unwarranted claims have been made for projected pictures and so many misconceptions of their use have become current, that there is danger of a sharp reaction against the use of this valuable teaching aid. Those who plan to use projected pictures, and those who are responsible for their production, should constantly bear in mind the

Purpose of Projected Pictures

Projected Pictures Are:

1. *Not a substitute for the teacher.* The teacher's task is not made easier through the use of projected pictures, but it is made more effective.

2. *Not a means of entertainment* (if used in a program of parish education).

3. *A serious and practical teaching agency,* requiring the development of special skills, just as the use of the story-telling method and other methods of teaching require the development of special skills.

Projected pictures, properly used, are one of the best teaching aids available to teachers. The following statements will serve to point up the

Values of Projected Pictures

Projected Pictures:

1. Arrest interest
2. Increase knowledge
3. Save time
4. Reduce wordy and meaningless descriptions
5. Develop appreciation
6. Stir the emotions
7. Develop attitudes
8. Lead to action
9. Increase enrollment, attendance, and pupil participation

A word of caution should be voiced lest the emphasis upon projected pictures cause teachers and other workers in the program of parish education to overlook the value of other visual aids. There are a great many visual aids which should be used regularly in connection with our teaching work, and which, so far as possible, should be integrated into our curricular material, together with suggestions for their effective use. The following is only a partial list of

Visual Aids for Use in Parish Education

1. School journey
2. Objects—specimens—models
3. Exhibits—school museum
4. Experiments and demonstrations
5. Pictures and photographs
6. Graphic materials (charts, outlines, illustrations, graphs, drawings and sketches, posters, etc.)
7. Maps and globes
8. Blackboard—bulletin board
9. Sand table—modeling clay—flannelboard
10. Handwork
11. Dramas, pageants, puppet shows, shadow plays, etc.
12. Stereoscope and stereograph
13. Projected pictures

In order that visual aids may be used as effectively as possible and made to contribute to the development of Christian faith and life, church workers should be provided with special training courses on the use of visual aids. The following outline may stimulate thought and serve local congregations as a starting point in developing

Procedures for the Use of Projected Pictures

1. Create interest in projected pictures by such means as:
   a. Spreading dependable information.
   b. Arranging for demonstrations.
   c. Taking influential groups on visits to churches where projected pictures are being used.
   d. Agitating the use of projected pictures.

2. Appoint a visual education committee, consisting of representatives of all the groups and interests in the congregation. This committee shall:
   a. Make a study of how and where projected pictures could be used in the local congregation if the equipment were available.
   b. Secure prices of projectors, still and motion, silent and sound, and also purchase and rental prices of films and film slides.
   c. Develop, in co-operation with those responsible for the congregation's financial program, a budget for visual education.
   d. Purchase the *minimum* equipment necessary to make a beginning, and add further equipment in the course of time. Whatever is purchased should be of the best quality, and should be ordered from your own Publication House, or some other reputable concern which will be interested in rendering a service and not merely in making a profit. The following order of purchases will be found advantageous in most instances:
      (1) Necessary materials to provide a projection room which can be made sufficiently dark, which will provide necessary acoustical qualities, and which will have the necessary ventilation.
      (2) A miniature projector for 2″x2″ slides and 35 mm. film strips.
      (3) A variety of good material for use with the miniature projector, particularly kodachrome slides.
      (4) A large, good quality standard make, portable screen. For general utility a screen with flat-white surface is most desirable. While it provides slightly less brilliance than beaded screens it permits a wider angle of viewing and gives less distortion for those sitting at the wider angles.
      (5) A good, standard make, 16 mm. motion picture projector with sound equipment.
      (6) An opaque projector.
      (7) A stereopticon projector (perhaps), using 3½″x4″ glass slides.
   e. Train teachers in the effective use of projected pictures, using particularly the demonstration and workshop techniques.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

f. Create the necessary organization to use and administer the equipment.

3. Teachers and workers should:
   a. Use only those films and film slides which are closely related to the topic that is being studied. An irrelevant film, used for the mere purpose of having a film, is worse than useless.
   b. If possible preview all films *before ordering.* Descriptions found in catalogs are sometimes deceiving.
   c. If previews are impossible before ordering, select materials on the basis of guidance from persons or groups whose good judgment has been established. The RFA Catalog will prove valuable in this connection, though even here discretion must be exercised.
   d. Order films far in advance of the time when they are to be used, working through the properly constituted committees of the congregation. If possible the program should constantly be planned six months in advance of the time when it is to be used.
   e. Preview all films and slides *before they are used* in the class session.
   f. Plan carefully the use which is to be made of the films or slides—basis of discussion, resource material for study, motivation for worship, guidance for action, etc.
   g. In Bible study, make much use of the following technique:
      (1) Let members of the group see the pictures—if possible see them a second time.
      (2) Spend as many weeks as are necessary in studying the Bible passages on which the pictures were based.
      (3) Let members of the group see the pictures once more at the conclusion of the Bible study.
   h. Return rented films promptly after they have been used. Delay in returning films may deprive others of their use.
   i. Seek constant improvement in the use of projected pictures, using such media as:
      (1) Planned reading. Possibilities are:
      The Audio-Visual Handbook—Dent

Visual Aids in the Church—Rogers and Vieth
Projected Visual Aids in the Church—Hockman
Picture Guide for Uniform Lessons—I. C. R. E.
Visualizing the Curriculum—Hoban and Zisman
Audio-Visual Aids Instruction—McKown and Roberts
Educational magazines of our own church

(2) Discussion groups and workers' conference meetings.
(3) A leadership course on the use of visual aids in a program of parish education.
(4) Participation in a workshop on the use of visual aids.

Beginners Look at the Bible

By CLARA KEMLER

IT WAS eight o'clock, Friday evening, December 12, 1947. The teaching staff of the Beginners Department of Trinity Lutheran Sunday School was holding its last meeting before the Christmas holidays in the social room of their new Parish Education Building. Mrs. Hansen, the department superintendent, opened the meeting with prayer. Everyone was present: six teachers, two associate teachers, and the departmental secretary.

The chief purpose of this meeting was to get an overview of the lessons in the second quarter of the Christian Growth Series for Beginners, and to get some specific help in preparation of the lessons in the first unit.

A few minutes were spent making final plans for their departmental Christmas service. When those plans were completed, Mrs. Hansen asked for some expressions of opinion concerning the new lesson material, and the changes that had been made. Some of the comments were: "We can do so much more individual work with the small classes." "Our worship service is so much more meaningful." "Visiting in the homes is not an impossible task now, with only eight children in my class." "The children are so pleased with the beautiful leaflets, I'll venture that

we will not see them lying around, folded into airplanes or fans anymore; the children want to keep them neat and clean to take home and to keep them in their folders." "The parents seem so much more interested in what is going on in the Sunday school. I wonder if that is due to the notes to parents on the leaflets, or to the new class for the parents of young children which our pastor is teaching." "I have never worked so hard in teaching a Sunday school class in my life, but I have never enjoyed it so much."

Mrs. Hansen was so pleased to hear these comments, to note the increased interest of the teachers, and their willingness to attend staff meetings.

In preparation for this meeting, Mrs. Hansen had given each teacher the previous Sunday a copy of the Teacher's Guide and a set of leaflets for the second quarter. They were to examine the three units in the third quarter, *God's Book, Jesus and His Friends,* and *God's Children Go to Church.* Tonight, four of the teachers had been asked to assume the responsibility of discussing one of the lessons of the first unit. Mrs. Hansen now called on Miss Blake to discuss the first lesson.

"The title of the first unit, *God's Book,* reveals that the stories will be either *from* the Bible or *about* the Bible," began Miss Blake. "In the first lesson, *We Look at the Bible,* the Teacher's Guide gives some helpful suggestions to carry out the aims of the lesson. In our Sunday school I feel that we should not interfere with our pastor who is teaching that new class of young married couples; and since several of the adult classes are meeting in the church auditorium, it would be disturbing to take fifty or sixty children into the church at that time.

"Since this will be my turn to tell the story to all the children assembled on our new 'story rug,' I shall talk about the Bible. With the Bible in my hand and pointing to its pages when necessary, I shall say:

This is our Bible. It is the best Book in all the world. In it are stories of men and women that God wants us to know. Each one of the stories in this Bible has something that God wants us to learn. In this Bible are the rules that God wants us to obey. God wants us to be happy. If we obey God's rules we will be happy.

The first part of this Bible is called the Old Testament. It contains the stories of the people and the things that happened before Jesus was born.

This part is called the New Testament and it tells the stories of Jesus and His friends. Here we find the most beautiful story in the world, the story of the Baby Jesus who was born on the first Christmas Day.

Some of the stories in the Bible were written very long ago. They were written long before there were any books. They were written on stone. Some of these stories were written on flat stones covered with clay or mud, and when the clay dried the writing could be seen. Later, they took skins of animals, cleaned and dried them, and wrote on them. They rolled them on sticks. These were called scrolls. Then when men knew how to print books they made Bibles like this one. The Bible has been written in many languages so that all the people in the world can know about God, and how we should live to please Him.

Men and women have fought and died to keep this Bible from being destroyed.

All Bibles do not look the same on the outside. Some are big like the one the pastor reads from in the church, and some are small like this one I have in my hand. Some have pictures in them and some have not. Some are covered with red leather and some with black. But the inside of all of them is the same. The Bible tells us about God. It tells us about Jesus. It tells us how to live as God wants us to live. The Bible says, "Blessed are they that hear the word of God and keep it."

"When the children go to their tables we will talk about the picture on the leaflet, and tell the story of Miss Preston's class. We will give the children some time to tell about the Bible that they have at home. We will explain the memory verse for this unit. We will talk about the pictures on pages 2 and 3. If there is time, we will play or dramatize the Bible verses that the pictures suggest."

"Thank you, Miss Blake, for a very helpful discussion," said Mrs. Hansen. "Miss Holtz, will you discuss the second lesson?"

Miss Holtz responded, "This lesson, *We Hear Stories From the Bible,* is designed primarily for the recall of familiar Bible stories. Young children like to hear familiar stories told over and over again. Since the approach to the stories is to be made through the pictures in the pupils' leaflets, it would seem advisable to go to the tables immediately after the opening service. The teacher at the table will say to her class as she shows the picture on the cover of the leaflet, 'Here is another class that likes to hear Bible stories. They liked to tell them, too. What story do you think this boy is telling?' If the children respond, let them tell what they can. Suggest other stories which the children heard the last quarter that he

might be telling. Then look at the pictures on pages 2 and 3; here they will find four pictures, each one of which suggests a particular story of last quarter. The first suggests the story of *Jesus as a Child in the Home* and is meant to teach *obedience;* the second suggests the story of *Jesus in the Temple* which teaches the need of *going to church;* the third picture suggests the story of *Jesus and the Fishermen* which portrays *helpfulness to others;* and the fourth picture suggests *Jesus Feeding the Multitude* which brings out the thought of *thankfulness for our food.*

"We should try to get as much of these stories from the children as we can, always remembering that no one child or a few should take all the time. We should help complete the stories and round them out where parts are missing, so that when we have finished we have recalled these four stories. As teachers, we should have the Bible in our hands and perhaps read a brief portion from the Bible in connection with the story that is being retold. The aim should be that the children know that these stories are from the Bible, and that God wants us to learn these lessons from them."

After thanking Miss Holtz for her helpful contribution, Mrs. Hansen called for the third lesson which Miss Garver had prepared to discuss.

Miss Garver held up a chart on which she had printed all the memory verses of the first quarter.

"These," she began, "are the memory verses which we learned last quarter. I didn't realize that there were so many. Lesson 3, *We Learn Bible Verses,* provides a review of the Bible verses which they have learned. This is the list:

Suffer the little children to come unto me. Mark 10. 14.

O come, let us sing unto the Lord. Psalm 95. 1.

And the child grew; and the grace of God was upon him. Luke 2. 40.

Do that which is right. Deuteronomy 6. 18.

He will guide you. John 16. 13.

Learn to do well. Isaiah 1. 17.

He careth for you. 1 Peter 5. 7.

I will praise thee with my whole heart. Psalm 138. 1.

O give thanks unto the Lord, for he is good. Psalm 107. 1.

I will give thanks unto thee. Psalm 108. 3 (R. V.).

He loved us and sent his Son. 1 John 4. 10.

Glory to God in the highest, and on earth peace, good will to men. Luke 2. 14.

I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122. 1.

We have seen his star in the east,

and are come to worship him. Matthew 2. 2.

I am with you alway. Matthew 28. 20.

"By means of pictures, reference to a Bible story, or a simple experience story, recall the Bible verse to mind. We might say, 'Of what Bible verse does this picture remind you?' or 'When the mothers brought their little children to Jesus and Jesus' friends wanted them to turn away, what did Jesus say?' or, 'Mary was playing with Jane in the yard. Mary's mother called her to come into the house for her lunch. Mary said, "Good-by, Jane, Mother is calling me. I will see you this afternoon." She ran into the house.' What Bible verse was she obeying?

"These memory verses could be written or printed on strips of paper which the children could paste on folded sheets of paper to form a book to take home, or they could draw a picture and paste under it the Bible verse which the picture was meant to portray.

"The story of Khama from the leaflet could be used to supplement the recall of the Bible verses."

Miss Smith had been assigned lesson 4, and Mrs. Hansen now called on her for the discussion of the lesson, *We Do What the Bible Tells Us.*

Miss Smith began by saying, "I think we would do well to follow, as closely as we can, the suggestions in the Teacher's Guide. In order to make the subject of laws and rules have real meaning for young children, there will need to be conversation. For that reason I would suggest that for this lesson, too, the groups go to their tables immediately after the opening service. Conversation has a very important place among the methods used in teaching little children. I just read that this week in 'Methods for the Leaders of Beginner Children' by Sister Esther Bunge. For the best results in this method the groups must be small. Try to get some response from every child, but not all at one time.

"In telling the story, *Why We Have Rules,* to my five-year olds I shall probably add the following to the story in the leaflet:

These rules which God spoke to Moses are the Ten Commandments. Some day we will learn them, for they are God's rules for all the people in the world. They are rules that we must obey today.

God promised the Israelites that if they would obey Him and keep these rules or commandments, He would give them a great many blessings. He promised to give them plentiful harvests in their new lands. God promised to give them many children. He

also promised to give them peace, so that they would not have to be afraid of the people who lived around them.

All of this is written in the Bible. Moses wrote the first part of the Bible where this story is found. God told Moses what to write. God told him how the world was made, and about all the things that happened before Moses was born. Moses wrote down all the things that God told him to write, so there would be no mistakes. That is why I can open this Bible today and read the exact words that God spoke to Moses ever so many years ago. (Then I will open my Bible and read either the first verses of Genesis 1, or two or three of the commandments in Exodus 20.)

"After the story distribute the leaflets. Talk about the picture and why we need rules. Examine the pictures on page 3. Let the children discover what Bible rule is being obeyed. Bring out the fact that rules help us to live happily. Disobeying makes us unhappy."

Mrs. Hansen again thanked the teachers who had led the discussions. She expressed pleasure over the careful preparation and thought that had been given to the lessons.

The attendance records were then examined. The absentees were checked. The teachers' calls were reported. Miss Allen reported a new pupil in her class. She was given a permanent record card which called for a few statements about the family background, their church connections, and any personal characteristics of the child which had been noted. Miss Allen said she would call at the home, secure the information, and return the card to be filed the following Sunday.

There was no other business, so Mrs. Hansen adjourned the meeting with a brief prayer.

There is nothing more important for the public weal,
Than to form and train up youth in wisdom and virtue.
Wise and good men are, in my opinion, the strength of a state,
Far more than riches and arms.
BENJAMIN FRANKLIN.

Enriching the Primary Session

By ELLA M. OSTEN

THE SECOND quarter of Primary 1, Christian Growth Series, contains two units. Unit A is entitled "Our Part in Our Church," and Unit B is called "Jesus, the Friend of Boys and Girls." The first unit consists of seven stories or lessons, the second unit has six lessons, ending with the story of the first Palm Sunday. Suggestions to help you teach this quarter's lesson will be given in a series of three articles of which this is the first.

The key verse for the first unit is taken from the first epistle of Paul to Timothy, chapter three, verses fourteen and fifteen. You will find it in your quarterly, where you are given a preview of the unit. Here also are listed the seven lessons and the memory verses to be used in this unit with the aims or goals to be attained. A careful study of this page will give you a good foundation and understanding of the work you are to do in this unit. Look up the Bible references given for each lesson, as well as each memory verse. In looking up the memory verses look up and read the incident preceding each verse that you may know the circumstances which occasioned this statement. For example, in Lesson Four the memory verse is from Acts 2. 38 and reads "Be baptized, every one of you." Peter said this. Do you know why? You will want to explain to your class that this occurred at the time when Peter preached to the people of Jerusalem, on the day of Pentecost. You will want your pupils to know that the people asked what they should do to show that they believed Peter's words. Can you cite other instances given in the Bible where a similar answer was given? There is the story of Philip and the Ethiopian in the eighth chapter of Acts and in the tenth chapter of the same book the story of the Roman centurion, Cornelius. This same answer has been given everywhere when people ask what one must do to show his faith in Jesus the Saviour. The pupil's lesson leaflet explains the meaning of baptism and you will want to read this to help give a clear explanation to the children. Helping them to understand that in this way we all become children

of God helps you to attain your first goal, that of leading the children into a conscious and growing fellowship with God. Though you may not use all these incidents in your class you will want to know them for some bright youngster in your class might ask, "Were grownups baptized too?" or "Were all the people in the first Christian Church baptized?"

Now let us look at the lessons in the first unit. For convenience let us divide them into two groups. We might say that the first three lessons talk about the purpose of the church; what it is, what we do there, and who works in the church. Now look at the key verse. "That thou mayest know how thou oughtest to behave thyself in the house of God." One interesting way to introduce this group would be to use the story of the twelve-year-old Jesus in the temple. If you have a projector, Set No. 10 of the Cathedral Slides could be used. This set contains seven beautifully colored slides to illustrate the incidents of this story. Perhaps you could use these before the department divides into classes and show these pictures to the entire group with explanations given by the superintendent or a teacher. A manual accompanies the set which will help in interpreting the slides. Bring out especially three points which can be used for the three stories. First, that the church is made up of people: men, women, and children. All of us should be as happy and as eager to go to God's house as Jesus was. Second, the church is where we learn God's will and where we worship Him. Third, we may help in the work of the church by our obedience to God's will, helping each other and doing good to each other. You might tell the story something like this:

In our stories for the next three Sundays we are going to talk about our church. We will want to learn what we do in church when we go there. When Jesus was a boy He liked to go to church. I want to tell you a story about Him. I will show you some pictures which show us how Jesus went to the big Temple in Jerusalem where the people in those days worshiped God. When Jesus was a boy there was only one big church in Jerusalem. It was a beautiful place. It was built of stone and the walls on the inside were covered with gold. This church was called the Temple. There were large courts all around the Temple. Here all the people could come to worship. There were priests and many singers and the people liked to come here to worship.

Little children usually had to stay at home because it was too far for them to travel. When they were twelve

years old they were allowed to go along. So they waited anxiously for their twelfth birthday. Jesus was anxious to go, too, and He asked His mother many questions. Finally the day came when He could go with Mary and Joseph. They had to get ready for the long trip because it would take several days to get to Jerusalem. (Show slide 1.) Here we see them on their way. Some people had donkeys or camels on which they could ride, but most people had to walk. At night they would camp by the roadside and sleep under the stars. The boys thought that was fun. The next morning, bright and early, they would start out again. They often sang songs as they walked along.

At last they came near the city of Jerusalem. There was so much to see. But more than anything, Jesus wanted to see the Temple. High up on a hill it stood and people could see it as they came up the road. As soon as they could they went up to the Temple. (Slide 2.) Very quietly they stood to hear the priest read from God's word. They bowed their heads to pray. They listened to the beautiful songs. How happy Jesus was to be there. How carefully He listened to everything.

But soon the happy days were over and everybody got ready to start home again. There were so many people all traveling the same way that they made a big caravan. The boys hurried ahead so they could see everything that was going on. (Slide 3.) Soon all were on their way but they often turned around to take another look at the beautiful Temple up on the hill.

When evening came all stopped at the side of the road to camp for the night. (Slide 4.) Soon everyone was busy getting supper. Mary and Joseph were ready to eat their supper, so Joseph went to call Jesus. But no one had seen Jesus. Where could He be? "We will have to go back to the city to look for Him," said Joseph.

Back to the city they hurried. They looked everywhere, at the home of the friends, at the gate where the soldiers were, and in the streets. "Let us go to the Temple," said Mary. She remembered how Jesus had loved the Temple. Up the steps they hurried. (Slide 5.) And there sat Jesus among all the learned teachers, asking questions and listening to what they said. The teachers were surprised at all that Jesus knew about God. And Jesus had been so interested in learning more about His heavenly Father that He did not even notice that His parents had gone away.

Mary ran up to Him (Slide 6.) and said, "Jesus, my Son, we were so worried about you." Jesus looked at her in surprise. "Did you not know that you would find me here in my Father's house and that I must be about my Father's business?" He said. Then He said good-by to the teachers and went with Mary and Joseph though He would have liked to stay in the Temple.

(Slide 7.) He was obedient at home. He helped Joseph in the carpenter shop. Often He helped His mother. Then He went to school in the syna-

gogue to learn more about His heavenly Father.

Now the children can go into their groups. Distribute the leaflets. Proceed with the discussion as directed in your quarterly. Tell the story in the leaflet. Then let the children find the family in the picture. Try to bring out the interest and attention shown by the people in the picture. Watch for comments from your class. Teach the memory verse. Ask questions, as for example, "Who might have said this verse?" "Who loved God's house and God's word?" Encourage the children to comment on the slides they have seen this morning. Continue with the activities as suggested in the quarterly.

For the second Sunday's session try to have a large picture of "Christ and the Doctors" on display. This might be used as the worship center. Or show two of the slides of the previous Sunday's story. Especially slides No. 2 and No. 5. Let the children repeat the memory verse learned last Sunday. Discuss briefly what the people in the picture are doing. Help the children to understand that people have always worshiped. If you have planned to visit the sanctuary today as suggested in the quarterly, use the memory verse for today, Psalm 100. 4, and suggest that we will do that this morning. Use the story for today. The song, "Very Softly I Will Walk," from *Songs for Children,* may be taught to help create a reverent attitude when entering the sanctuary.

Another suggestion for this unit is to have the children make invitations to attend Sunday school and church. They could take these home to their parents or give them to some friend they might want to invite. It would be helpful if the children would attend the church service with their parents after the Sunday school session. Personal visits in the home by the teacher during the week will do much to gain the parents' co-operation and interest.

In the third lesson of this group we study about all the workers in the church. Pictures of missionaries, mission churches, schools, and other activities of the mission fields may be added to those suggested in the quarterly. If the children of the Sunday school have been helping in any of the projects of the church, such as a hostel, school, or boat, these will interest the children in helping in the work of the church. From your local missionary society library and from

your pastor, stories and pictures of various kinds of help may be secured. Pictures showing clothing being collected and shipped, food being sent and distributed, or the Bible being translated into the various languages, will stimulate interest in the work of the church at home and abroad. Children may be encouraged to share their toys, clothes, and money with others in need.

Then it might be stressed that we can be helpers by being obedient. Obedient children make happy families. By helping at home, helping at school, and at church, as the boy Jesus did, children become workers in the church.

During the worship service the slides could be shown again, and various children might tell the story of the pictures instead of the teacher. Or if the slides can not be used, the story of the boy Jesus might be illustrated on the flannelgraph. Figures suitable for this may be taken from the Teacher's Set of Flannelgraph Pictures put out by the Wartburg Press for the "Beautiful Saviour" series. The scene could be left on the board for the three Sundays, and on the third Sunday the story could be told by the children as they build up the scene on the flannel board.

The second group of stories from this unit might be grouped under the heading, "How We Become a Part of Our Church." There will be one lesson on baptism, one on confirmation, one on missionary work, and the last story an example of a devout Christian as told in the Book of Acts. For the lesson on baptism you will want to be familiar with the Bible stories previously mentioned, and the baptism as recorded in the four Gospels. It would be well if you read all four accounts. Read the stories in the leaflets before you begin teaching this group of lessons, that you may have a complete picture of what you are to teach.

God give us the fortitude to endure the things which can not be changed, and the courage to change the things which should be changed, and the wisdom to know one from the other.

BISHOP OLIVER J. HART.

The Junior and the Second Quarter

By EDNA L. E. PETERSON

THE HAPPY, peppy Juniors! What would we do without them? If you, as a teacher, come to Sunday school in a complacent mood you are soon aroused from your lethargy as you are confronted by them. Their tremendous enthusiasm, their unlimited energy, their ardent zeal for a cause and their unwavering loyalty tend to bring out the best in us as teachers unless we misinterpret their activities and chatter and permit these to annoy us. Let us not forget that by their own right they must be active and that their controls are imperfect. They twist and turn during the story even at the peak of their interest. They need patient and thoughtful guidance in their slow growth toward self-control.

People interest them. What a wonderful thing for us as teachers, especially as we approach this second quarter that deals with the life of Christ! What more can we ask to help make religion practical so that we can actually see growth in Christian living with Christ as the pattern? We must remember that in spite of these general characteristics common to their age group, they all differ from one another because of inheritance, experience and environment, and so we must plan accordingly.

Learning Requirements

One of the first principles of learning might be stated as follows: Boys and girls learn most readily when they want to learn. How to challenge them, then, is our first concern in approaching a new quarter. This means special preparation for the very first lesson. Somehow we must help each pupil to experience a readiness. We hear much these days about reading readiness and arithmetic readiness. Just so must there be a readiness or mind-set for learnings concerned with Christian living. Pupils must want to learn if learning is to be effective. The teacher by skillful direction must bring about this readiness. We can not generalize as to how to do this. However, the better you know the group and the materials, the better you will be able to do this. Study children's interest and build on this knowledge.

A second principle of learning might be stated in this manner: Boys and girls learn most readily and effectively when they share in planning and are given the responsibility for carrying out the plans. At each class session arrange to give them an opportunity to do some planning. Since there is not sufficient time to cover all the lesson material, allow them to make some choices. You will be amazed at their good judgment. If they decide what portion they shall do at home they are much more likely to get it done. As you plan together much time is saved in that few explanations are necessary. This also takes care of individual differences as children can go ahead on their own after their plans have been made and accepted. Remember, however, that there must be skillful direction during the planning period. This means that the teacher must be well informed as to the objectives and as to the materials. She must be ready to guide and pull together the discussion.

A third principle has to do with activity. We learn to do by doing. After creating a readiness and setting up a plan of procedure, then give them time to carry out the plans. Juniors are really good planners. They budget their time wisely, provided we have been able to establish a state of readiness. They need opportunity to make discoveries for themselves. This can be done in several ways, such as, investigations, interviews, visiting places of interest, etc.

Equipment

If it is at all possible Juniors should have a room of their own. Never give up striving for this. It pays big dividends. If it is not possible to have a room of your own try to secure space enough for a table. You can then focus their attention which minimizes trouble. A Junior room should be cheerful and bright. Paint can do much to improve the emotional tone. This is a place where parents may be brought in to help. They are usually anxious to have a share in doing something if we only give them an opportunity.

A few well-chosen pictures are important. These pictures should mean something to the juniors. If you are selecting new pictures be sure to permit the children to help. The pictures should be changed from time to time.

A place for a bouquet or some other bit of beauty should be provided. Perhaps a surprise table.

Many Sunday schools have in

their storage place the old picture charts. Hunt them up and use them. When we all look at something together again we have attention. Many primary leaflets have delightful pictures.

A browsing table is excellent for early comers. Occasionally allow some class time for browsing to stimulate early arrival. What to have on the table depends upon local resources. Picture books of the holy land and missionary materials are usually available. Books can also be made from Sunday school story papers.

Maps are a very necessary part of Junior equipment. Children at this age level are tremendously interested in maps. In this air-age we need to help children to become one-world minded. They are interested in distances, perhaps a Dad or a friend or some one has taken an airplane trip. Measure the distance and compare with known distances. They are quite adept at using the scale of miles and reading map symbols. Let's make use of these bits of information to make religion alive and practical. Juniors won't allow you to do otherwise, if you but follow their lead.

Bibles you must have, for how else can you teach. Some churches follow the practice of giving Bibles to their third-graders as they leave the primary department. I think this is an excellent practice. Fourth-graders generally are most enthusiastic about hunting Bible passages. This is something we must capitalize upon, a habit it is well to establish.

Study Your Group

I have mentioned the necessity of knowing your group. How can we get to know them better? One way is to read about juniors, learn some of their common characteristics. In these days of adult education dare we as Sunday school teachers not take advantage of courses offered in child psychology? Reading some well-known children's stories is always helpful.

To observe our pupils at play and at school is enlightening. Visit the public school where your pupils attend. The teacher there can give you help. Many of them, you know, are Sunday school teachers and so have your point of view.

You, the Teacher

After all is said and done, it is you, the teacher, that makes the biggest contribution. You need to pray for wisdom and guidance every day in order to best guide these souls entrusted to you for

their Christian training. They look to you as an example. If you sing during worship period they will sing. If you are attentive so will they be. So, likewise, they look to you for a pattern for daily living. This places a tremendous responsibility upon you but it is also a challenge and a wonderful opportunity to be a co-worker with our Lord and Saviour.

A true story that indicates the influence of a Sunday school teacher:

A little three-year-old came in from play one day and said, "Mommy, you got to teach me a prayer to say when I go to bed."

Mother said, "Well, I have tried to but you didn't seem interested, I thought I'd wait another year." The little child, said, "Yes, but now I got to learn one, because the teacher said so. She asked me if I knew one and I told her no. So she said to tell Mudder to learn me one."

"We Have Fellowship with God"

By FRANK BONANDER

IT IS ALWAYS a privilege to teach the truths of God to children, but there is something unique about teaching prayer. In this case we not only teach about God but endeavor to lead the pupil into the sense of his daily need of God and into the habit of daily appropriating God's blessings. The child must know God in such a way as to 'practice the presence of God," as well as know correctly his own needs and then in faith bring those needs to God in prayer. If we have influenced a child to do this, we have had a noble privilege and we have done the child a great service. There is something extremely practical in teaching prayer, almost tangible, for prayer can be practiced right in the classroom.

The value of prayer habits. Prayer is a sign of sustained fellowship with God. Prayer is not a means of grace, but prayer habits may help to keep our hands in Christ's hands, while He, through the means of grace, nourishes and guides our life. Faith can degenerate into empty knowledge, lacking the fire of the Holy Spirit, so that the person thinks he has faith

when he has only knowledge. Prayer habits may prevent that degeneration, for it helps one keep in closer fellowship with Christ. Prayer habits, like all forms of worship, foster growth in fellowship.

A witness. Teaching prayer gives the teacher an opportunity for effective witness in a very natural way: leading the class in prayer. This is the way Jesus taught, as the course brings out; He demonstrated such a rich prayer life that the disciples asked Him to teach them to pray. The prayers of the teacher may not win this response, but they will bring about a more natural participation in fellowship with Christ.

The name of the course is *excellent:* Fellowship with God. Fellowship is a friendship, comradeship, companionship, a walking and talking with God on a high plane. Now fellowship without conversation would be strange. Prayer, therefore, is natural to fellowship with God. We may think that prayer should come spontaneously as a fruit of faith without our teaching it, but just as we teach a child to walk, though walking is natural to life at a certain stage of development, and just as we teach a child to eat right foods, though eating is a natural demand of life, so we teach a child the art of praying. In teaching prayer we also follow Christ's example. When we teach prayer, we are endeavoring to lead the child into a more keenly conscious Christian living.

The teacher will find this course an excellent tool, both as to content and as to method. It will be noted that the course opens with a study of "Why Pray?", then "To Whom to Pray." There follows what we may say is a study of "What to Pray For," as the petitions of the Lord's Prayer are studied. The learning of certain prayers and the forming of certain prayer habits closes this portion of the Quarter's course.

Motivations to prayer. Basically, the motivations to prayer are the will and promises and the person of God Himself on the one side, our need on the other. That God wants us to pray is abundantly shown in Scripture. However, Christ taught prayer not so much by command as by promise. Christ exhorted to prayer only in specific cases, such as for workers for the harvest and in keeping prepared for Christ's return. His approach was to demonstrate prayer and promise, "If ye ask, God will give." The promises to prayer,

though indicated throughout the course, are not as specifically brought out in the course as we would like, but they can be readily added in Lesson 1, under "Can you do this?" A few promises are in Psalm 50. 15; Isaiah 65. 24; Matthew 1. 7–11; John 14. 13; 15. 7; 16. 23.

What to pray for. Too often prayer is used only in time of trouble. Prayer at such times is encouraged by God. However, we have daily needs, whether in stress or calm. We do not know our own needs. The Lord's Prayer shows us these needs. This is the point in calling attention in Lesson 2 to the "Thy" petitions and the "us" petitions. Three petitions come before that for daily bread. Often we want forgiveness and go no further. Therefore, Jesus put hallowing His name, the coming of the Kingdom, and doing the will of God first. Forgiveness is followed by prayer for strength against temptation. Christians need the school of prayer.

Prayer in class sessions. To talk about prayer but not to pray would be poor pedagogy. Whether the prayers are memorized, or read, or whether free prayer is taught and used, is not the point here. All are good, as Lesson 10 indicates. If free prayer is used, it is best to introduce the prayer session with the question, "What shall we pray for today?" Definite prayer projects help make prayer winsome and give it the reality God wants it to have. This approach also gives an opportunity for review and application of what we have taught.

It is important always to wait for quiet before anyone prays, no matter how long that waiting must be. Lack of quiet fosters irreverence. Reverence is a basic Christian virtue.

May we add this note, that, in connection with Lesson 10, inquiry be made as to the use of grace before meals at home and right prayer habits urged. The teacher may be surprised as to the number who do not say grace. Here, too, is an opportunity to urge daily family devotions.

The use of a blackboard or flannel-board is effective, as the manual suggests. One once said: "One teacher plus one piece of chalk equals two teachers." To use a blackboard is simple. For example, in Lesson 4, one could draw a rectangle, the lines representing boundaries of the Kingdom. It can be pointed out that there are some people within and some without the Kingdom. However, the boun-

daries are not physical. One boundary could be labelled: "Belief"; another: "Good lives under the Holy Spirit"; another: "The rulership of Christ." These are suggested in the paragraph on "Where is the Kingdom?" Other boundaries could be added, such as Baptism, which will come later in this course. In Lesson 5, in the Story of the Ten Lepers, one could write 1 and 9 some distance apart and the word "whole" below. All ten were healed, but only he who was thankful was really made whole. To illustrate, the numeral 1 and the word "whole" could be circled. In Lesson 6, a cross could be drawn. On the upright could be written the words: "Forgive us," and on the cross-piece: "We forgive others." In Lesson 7, "V" for victory could be written on the blackboard and afterward a cross written over it, to illustrate that Christ gives the victory.

This note might also be added. Consult your pastor as to which version of the Catechism to use so that the same version is used in Sunday School and Confirmation Class.

In closing, may we say that in our teaching of prayer let us keep prominent the Person to whom we pray. The more real He is to us, the richer will be prayer life. It was said of David Brainerd, Apostle to the American Indians in colonial days, that even when he said grace at meals, there was "Something in the manner of doing it that arrested one's attention." He "practiced the presence of God."

Service Project Month by Month

By M. LOUISE C. HASTINGS

WE TEACHERS are apt to stress the Christmas season as the time to teach the meaning of kindness to others, but every month has its possibilities. Why not map out a social service program for your school month by month similar to the one presented in this article? Continued thought and action along doing-for-others lines eventually forms the habit, which may become a lifelong one.

Following are suggestions month by month for such a program. It begins with January merely because it is the beginning of a new

year. Most church schools would start with the opening of the school year in September or October.

January. Let this be the month devoted to helping the winter birds. Suggest that the pupils saw branches of any tree 16 inches long, and then boys and girls, in each branch, whittle out a dozen holes ½ inch deep and less than one inch in diameter. A walk along a woodsy road will provide plenty of waste material. Before hanging these feeders in the trees, have pupils fill them with suet or peanut butter. Let them have the pleasure of choosing the invalids or housed persons who are to be presented with a feeder, then hang them where they may be watched from a window. Keep the feeders well filled. Also take money from the class treasury and buy wild bird seed to be scattered in chosen places for the winter seed eaters.

February. Make a list of sick people, children and aged, in the church and community; give a name to each pupil in the church school, and suggest sending out valentines. The adult class might give home-made cakes for valentines, or a basket of fruit. Either would make a welcome valentine in these days.

March. Take your class to the woods and hunt for pussy willows. Perhaps you will find enough for more than one spring bouquet for the minister's study table or for the desk of the church school principal. You and your class will enjoy the outdoors together. Make it an unforgettable month. Look for and listen to the returning birds. Give each pupil a box to collect things from the woodsy floor.

April. This might be clear-up-month for all outdoors. Plan a school campaign to pick up all papers, branches broken off by the wind, and so on, not just on the street where the church is, or on each pupil's own street, but wherever they happen to be. Possibly some of the older boys and girls would offer their services in clearing up yards, raking leaves, mending fences, and other helpful clean-up projects.

May. This is a May-basket month. Such fun the classes will have fashioning baskets from candy boxes, cartons and strawberry baskets, with dainty paper coverings! Flowers are not always available, but home-made candies, or poocorn and nuts, will make delightful fillings. Suggest that some baskets be left at the door of adults as well as the children.

June, July and August. Have a changeable committee from the school who will receive flowers from garden, field, pasture and woods. Ask for frequent and regular contributions. Baskets of flowers, bouquets, buttonhole "tussie wussies" will be delivered to hospitals, as well as to individuals, by those pupils who remain home for the summer.

September. Each Sunday this month request a beautiful red apple to be brought by the entire school. Polish them well, and take in baskets to those people who can not get to the orchards and see their beauty on the trees.

October. This is a good month to take baskets and trowels to the woods. Dig up little ferns, partridge vines and wintergreen plants, tiny evergreen trees, and so on, and make little dish gardens for those whose eyes will brighten when they are presented.

November. This is the month to send out boxes of good things to eat to those who can not get home for Thanksgiving—a box of fruit cake and cookies, or an apple pie and other good things. Send a photograph of the church with each box and a November church calender.

December. This is Evergreen month, with Christmac trees, wreaths, ropes, festoons, sprays—all decorated in different ways with cones and berries, bells and ribbons. Let classes make them for the church school and the church auditorium, for shut-ins, for hospitals, for old people's homes and other institutions, and whenever possible arrange for the pupils themselves to have the experience of delivering them.

There are other ways to promote month-by-month interest. If any member of the adult class drives a car, a project might be worked up for taking children from an institution out for a ride once a month, going to both city and country. Some of these children have never seen a cow, or a goat, or a pig. Or, take aged people back and forth to church, or take one person to call upon another friend, and so on.

Let the school "adopt" a family, or a settlement house, or a day nursery for a year, and work out a plan for each class to have charge of one month, of course planning as a whole so that each class will not overlap activities.

Let our planning include not only institutions, underprivileged children, shut-ins and temporarily indisposed, but lonely people every-

where, remembering that it is not only the poor and sick who are lonely. Many a person of great worldly possessions would appreciate and welcome a bit of good cheer.

In such ways may we teachers instill in the hearts of our pupils the joy of making others happy, not just at Christmas, but every month through the year.

A Child's Confidence

Issued by the National Kindergarten Association

By MABEL-RUTH JACKSON

MRS. JAMES, with Ronnie, her five-year-old son, had come to visit her sister whom she had not seen for a long time. The sisters were so glad to be with each other and there was so much to talk about that Mrs. James did not notice at dinner time that her little boy was making unwise selections and was being served much too bountifully. Later, both he and his mother paid the penalty for this overindulgence; and the next morning, although relieved of his discomfort, the usually active Ronnie was content to sit quietly on his mother's knee. Mrs. James was feeling remorseful — reproaching herself for not having guarded her son more carefully.

"Don't worry so much," her sister advised. "He'll be all right. You always did take things too seriously."

Maybe Bess was right, Mrs. James thought. Bess's children were happy and healthy. But Ronnie was different—more delicate and a little oversensitive. She couldn't be too careful.

Just then some acquaintances of her sister's dropped in, and Mrs. James sat holding Ronnie and half-listening to the idle, pointless chatter that filled the room.

After a while Ronnie whispered in her ear, "I think they're talkin' kind of silly."

His remark was so surprisingly to the point and it amused her so much that thoughtlessly she repeated it. Everybody shrieked with laughter.

Ronnie buried his head in her neck, embarrassed. "I didn't mean for you to say it out loud," he whispered.

Realization that she had betrayed his childish confidence came to Mrs. James with a shock. To herself she vowed never to do such a thing again. But there was something to be done now. She must meet the present situation; she

must restore Ronnie's self-possession.

So she kissed her boy warmly and said in a low tone, "They thought it funny, Ronnie, and enjoyed it. They like you. You laugh, too, so they will know you like them."

The child sat up, but the flushed little face showed no smile. "They laughed at me," he whispered.

"No, not *at* you but *with* you," she answered. "Don't you remember that when Daddy tells jokes we all laugh? We laugh *with* him —not *at* him."

Ronnie laughed. "Yes," he said, "we laugh *with* him—not *at* him. I think I'll go out and play now."

With a sigh of relief Mrs. James leaned back in her chair. She could not forget the occurrence and she felt almost as grateful as she would have had her child been in danger of devouring flames and she enabled to save him. Fervently she gave thanks, but still the question would come, "How could I have been so utterly thoughtless?"

This incident to some readers may seem a matter of little importance. Mrs. James, however, knew that her moment of thoughtlessness could have had tremendously disastrous outcomes—both for her son and for herself. She might have forfeited her child's trustful confidence in his mother—such a precious, fragile thing—a trust that ought to have a very great influence throughout his entire future. Lifelong effects are often produced on a young child by happenings, the details of which pass quickly from his memory.

If a child can not go to his mother with everything that puzzles or interests him, and if he can not know that his confidences will be safe in her keeping, his emotional stability and his faith in human nature are likely to be endangered. Unfailing worthiness of confidence on the part of a parent has often made, for the child, the difference between an ill-adjusted and a well-adjusted life.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Remarkable Record. Miss Louise Grohman has taught continuously for sixty-five years in the Sunday school of St. Mark's Lutheran Church (A. L. C.) of Butler, Pa.

Sunday School at Home. The new project of the E. L. C., to which we alluded once before in these columns, has now been put into operation. The *Lutheran Herald* thus describes the undertaking, for which much planning has been done:

"A unique method of conducting Sunday school for rural children without access to churches was launched in Great Falls, Montana.

"Combining correspondence lesson materials and weekly radio broadcasts, the 'Sunday School at Home by Mail and Radio' project is under the direction of Mr. Robert E. A. Lee, former program director at WMN in Minneapolis. At the commissioning of Mr. Lee, Miss Doris Gerdrum, his assistant, former staff member of the Montana State Correspondence School, was also presented.

"Speaking at dedication ceremonies for the newly-constructed building which houses the project, Dr. Field, Rocky Mountain district president, pointed out the benefits which will accrue to rural people from this program.

" 'This project,' he asserted, will mean regular, reliable contact with Sunday school nurture for many families now segregated by distance, road and weather. It will make less arduous the task of overworked pastors in widespread parishes. It will help to make up for the shortage of pastors and Sunday schools. It will introduce many people to the great doctrines of the church and to our Lord.'

"The weekly radio broadcasts, consisting of Biblical dramatization and sacred music, are given over KFBB, Great Falls."

* * *

Audio Aids. Adventures with the Bible is the title of a new aid for parents and teachers. It consists of a series of twelve phonograph records, four on the English Bible, four on the missionaries who carried the Bible to other lands, and four on the Bible in the world today. This is described as "a worth-while educational investment for any Sunday school." A leader's guide and a pupil's book ($1.25 per set) comes with the records.

* * *

Lutheran Students Active. Four hundred members representing the Lutheran Students' Association of America at their annual convention in Monterey, California, planned increased activity in many fields. They set a goal of $15,000 for missionary projects among stu-

dents in Japan, China, India, South America and Europe, $5,000 more than last year.

* * *

Religious Schools Growing. The International Council of Religious Education reports that 2,000,000 American children are now enrolled in released-time classes in religious education in connection with public schools. Such classes are now conducted in 2,200 communities in various parts of the country. Total enrollment in Protestant Sunday schools is 34,000,000 at the present time. During the summer of 1947 about 5,000,000 children attended vacation Bible schools, and 350,000 young people and others attended 2,000 summer camps and conferences.

* * *

Encouraging Results. In a Sunday school enlistment program carried out in Springfield, Ohio, by seven of the Lutheran churches there, calls at 182 homes resulted in promises from 165 children and adults to attend the church schools nearest their homes.

"Why Do I Do It?"

"Why do I do it?" Listen! In near-by Gbansu thirty-four Liberians sit every night through church service with many of their fellow townsmen and then stay on to learn Bible verses and their meanings and to hear more about Jesus. After another hour and a half the teacher becomes worried about the supply of kerosene for the lantern and turns down the wick as a signal for all to go home. But those thirty-four are so eager to learn of Christ that they sit on in the dark.

Last month a young man heard that I had returned and walked fifteen miles through the jungle night without a lantern to come to learn from me. Here in Belefanai church ten people within one week made profession of Christ; and in Fokwele, in Kwayta. . . . Then there was a conference when the people themselves set up their plan for a self-supporting church. For 1,900 years they have been deprived of the gospel.

I have three brothers in the American army. They endure hardship and pain to retain the right of life and liberty for us. Shall I endure less that these fellow creatures of God's hand might, not retain but *obtain* the right of life and freedom?

LOU BOWERS, in *The Foreign Missionary*,
United Lutheran Church.